

X
Cum Bono DEO.
A
REMONSTRANCE
TO THE
GODLY PARTY.

Two maine *Quæries*, Which stand
much usefull for these our times.

The One is anent that, which made this woful: *Diaphragma*
or *Dissepimentum*, this *Division* twixt K I N G, State and
Church; And this is *Episcopacy*.

The Other is anent that, which hath so pittifully rent our
Church in her self, & so stands *maceries*, *paries intergerinus*, or
intergerivus, The *partition-Wall* twixt our PROTESTERS, the
GODLY PARTY, (as they are pleased out of a more then a
Pharisaicall pride superciliously to arrogate this *title* to them-
selves) and the *Assembly-men*; So that it is turned questio-
nable with not a few with us to day, which of these two con-
trary *Factions* we should acknowledge for our true *Representa-*
tive Church, both these acclaiming *in jure*, this *Title* to the-
selves.

AND this is, If our *Commission of Church* did rightly deter-
mine anent the receiving in, into the bosome of their Army
of *Nuncupative Malignants*, in such a nick of time & exigence
of *Affaires*, or pronounced therein *clave errante. Numero*, If
that *Engagement* stood lawfull with the One, or unlawfull with
the Other:

AND
A VINDICATION of Both,
By ANDREW LOGIE sometime Arch-Deane of *Aberdene*;
Penned by the *Author*, Ann. 1654, And printed 1661.

CHURCH OF THE HOLY TRINITY

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OF Episcopacy.

THe First *Quære* shall be this, If *Episcopacy*, The ORDER it self may be justly outted, because that the *Name* or *Title* wherby the men in the order entitled or designed, viz. *Episcopus*, which is rendred in our ordinary language *Bishop*, doeth seeme to our *Disciplinarians*, forsooth, *sapere fastum*, to savour of pride and arrogancy.

Answer. **G**OOD LORD! What presumptuous and bold, as unwarrantable ignorance is this, from off of the *Name*, from whence men in a *CALLING* receive their denomination, to raise grounds or reasons to infirme and weaken a *CALLING*? Is not this *Ludere in vocibus*, rather then *serio agere*, nay, *impie ludere in re tam seria*? But to the Point. This their *Alleadgence* is false: for this is a *TITLE oneris potius, quam Honoris*, of a burden rather, then of honour. Doth not this very NAME *Episcopus* or *Overseer*, import and designe *Curam et sollicitudinem*, which requires no little vigilancy and carefulnesse? And so as *Honos*, or *Honour* is conferred to them, so an *onus*, or *burden* is imposed on them, and thus it is incumbent on them, as *praeesse*, so *prodesse*, since *dignity* and *duty* go together. This very *Name* of GODS own imposition, is like a *Memento*, or as the *voyce of a Cryer*, to sound out wholesome admonitions and instructions on both sides: for to them, *Aurem vellit et admonet*, it pulleth them by the eare and admonisheth them of the heavy burden imposed on them, and weyghty charge entrusted them; That they so oversee, as men who must one day *reddere rationem villicationis suae*, give, render and make an accompt of their inspection and oversight; And on the other hand, It bears on them, who are comitted to their inspection and oversight, the returne of a reciprocall duty of acknowledgement, subjection and submission. But I cannot sufficiently

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sufficiently wonder, That men of Learning should, yea or could
 have stumbled at this, though the *Name* whereby they are
 designed should import no slender *Honour* or *Prerogative*, se-
 ing that, as if the Earth could not sufficiently furnish us *titles*
 of Honour to dignifie that *Office* or *Calling*, accordingly, wee
 finde the Heavens sought unto, to afford according *Titles*, to
 set forth the high & surpassing great dignity of that so emi-
 nent and honourable an *Ministration*, and so ennobled by the
 blessed TRINITY. IT is to be wished, as *Gregory* saith well
 on that they are called *Angeli Domini exercituum*. Mal. 2. 7. *ut di-*
gnitatem servarent in nomine, quam explent in operatione; yea, et e
converso, ut quam dignitatem obtinent in nomine, explerent in ope-
ratione, Numero, ut nomina rebus responderent suis, et res nomini-
bus. If we should be pleased to prove idle, & seek out any lur-
 king *Pride* in vocables, we might arcesse their *Presbyters* or *El-*
ders, *Seniores*, of no lesse *arrogancy*, & so call their divine and
 so much cryed up office of *Eldership* in question, which were a
 piacular sin: for doeth not the *French* word *Seigneurs*, as if ye
 should say, *Senieurs*, flow from that of *Seniores* nay, and *Senato-*
res too? but this is but an idle *Logomachy* or vaine contest a-
 bout words. But this shews forth to the full, as their hate and
 averfation of the *matter* or *Office*, so their best poore willing-
 nesse, to beare out their point, and roote out the *Order*. If this
 were safe and sure argumenting, Why might we not no lesse
 justly cry out against the dignity of *Christians* under Christs
 Kingdome, where we are said in common to be made in Him
 εις βασιλικὸν ἱερατεμα, into a Royall Priest-hood, wher
 every word serves to advance the surpassing great dignity of
 our *Condition* under the *Gospel*, above that under the *Law*. IT
 wonders me not a little, How that these men, who bowed the
 knee to *Independency*, and proved active and instrumentall to
 bring in a *Paritie* in *State*, as in *Church*, grudged not, and ex-
 cepted against the usurped name of a *Lord Protector*, since that
 the Prophet *Isai.* fore-prophecyng of Christs Kingdome, *Is.*
 32. from the beginning, may justly seeme to vindicate this
Title to that Man Christ, Who is both GOD and Man, and
 so can only prove an hiding place from the winde, & a covert fro the
 tempest.

tempest. How is it that they so deeply forgot themselves, as shunning *Charybdis*, they should so willingly, as willfully cast themselves into *Scylla*, & esclave themselves to a farre higher and harder dependency: where their least finger proved bigger, then were their Fathers loynes? *Certes* me thinks it no wonder, That men, who made it no scruple or conscience, to cast off their *RULER*, whom *GOD* had set over them, Their just Titular *KING*, though *GOD* Himself to dignify the Office of Kings, is pleased to impart to them, and communicate with them His *Name* and Office, by an *Ego dixi dii estis*, I have said, yee are gods, *Pf. 82.6*. That they bearing His *Image* and *Superscription*, as it were, might labour to be answerable to their *Prototypon*, and so strive to be *εμψυχοι εἰκονες*, lively Images of *GOD*, in ipso *judicandi munere*, in their due administration of Justice; I say, I can think it no wonder, That these who scrupled not, or made the least conscience to make such an alteration in *State*, should not stand on this, to banish all order in *Church*: and so bring in confusion in both. Truly these so grave and learned *Divines* and pious *Reformers*, arcesing from the bare and naked *Name*, grounds and reasons to infirme the Office, may not without just cause seeme to resemble that *Rhetorician*, who could *Mirifice res exiguas verbis amplificare*, wonderfully amplifie small matters with hye words, whom *Agésilans* thought no more commendable for it, then the *Shoe-maker*, who should make great shoes for little feet. Thus you see, That this is no *verdict* or true saying, but a *false-dict* or *false-saying*, that the name or appellation of *Bishop* favours of *Pride* & *arrogancy*. I pray you *num ̄propterea* *qua* *Bezæ* *perplacet* *appellatio*, *caret omni supercilio*, stands this *Compellation* voide and free of all *pride*? yea and wheras the *Pope* of *Rome* calls himself *servum servorum*; doth this impaire his *pride*, and not rather augment and increase his deepe *bypocrisie*? Is not this sacred and venerable *Title* ascribed to *Christ* Himself in *scripture*? Is not Hee called, *The shepherd and Bishop of our soules*? Nay, may we not upon the same ground, *unicâ liturâ*, expunge *Apostleship*: as that which is

stilled by the Holy Ghost *Episcopo* or *Bishoprick*, thus *Act. 1. 20.* whereas *Matthias* is succeeded in *Judas* his roome, It is said, *Ei Episcopatum ejus accipiat alter, And his Bishoprick let another take.* Where, by the way, observe; That the word in the originall *συγκατεψηφισθη* is evill rendred in our Translation, *Communibus suffragiis affectus est*: for the Apostles were not by Election, but by *Christ's immediat designation*; And so it is better rendred in our vulgar language, *Annumeratus est*, from *ψηφος* calculus, *And he was numbred with the eleven Apostles*, *Act. 1. 26.* If any should except here, That this Charge *sortitio ei obtigit*, befell him by Lot, It is easily replied, That the disposition of the Lot is of GOD, and so this proves nothing prejudiciall to his immediat and extraordinary CALL. Thus *Non est fastus in nomenclaturâ*, there may well be in *Stomacho vestro fastidium*; Nay, and though this Name be usurped with our *Adversaries*, this bereaves not us of our just right: for wee cannot losse our just title or claime to things, frõ hence, That they are abused to *superstition*, for I pray you, What is so holy, which may not be abused to *superstition*? Now the abuse of a thing, as it taketh away, so can it not defraud us of the lawfull use of it; for else *Exscindenda essent nobis vites*, and wee should take out of the Firmament *duo illa Luminaria magna*. CHRIST made use in His very first Miracle, of turning water into wine, of the vessels used in the jewish Purification; Paul sailed in a Ship carrying the badge of *Castor and Pollux*; Nay, & our strickest Reformers preach in Temples bearing the names of forged and doxastick saints in the popish Legendory. I beleeve, There is no little distancer twixt these two, to mutuate, emprunt or borrow a thing from *superstition*; and to vindicate it from *superstition*. *Magnum hic χάσμα, labes, lacuna, dissidium*. Now *Popedome* gave not the source or originall to *Episcopacy*, but oweth it cadence or descent to it. For Closure, I would gladly learne; If the name of *Superintendent*, which is a name of mans imposition, did favour of lesse Pride, yea and wherein stood his power or prostasy lesse. Now this sort of government obtained and found place, at our first Reformation.

Now

Now to come more presly to the Point; The second *Quere* shall bee this; If *Episcopacy* be *Institutionis dominice*, or barely *dispositionis ecclesiastica*, of Divine institution, or of meer Ecclesiasticall disposition.

The Apostle *S. Paul* having called the *Elders* of *Ephesus* together to *Miletus*, Hee exhorts them to take heed unto themselves, and to all the flock, over the which the Holy Ghost had made them *Overseers*, (where the word in the originall is, *Episcopos*) to feed the Church of God, which Hee had purchased with His own Blood: Now I beleve, That *Præfectura Spiritus Sancti*, cannot be denied to stand *Ordinatio*, or *Institutio Divina*, a Divine Ordinance and Institution. If any should except here, That this Name stands common to these our gregary *Laik-Elders* brought on our stage to day; There be two maine arguments militating here to the contrary: For first, The Charge given to them or entrusted them, sciz. *Pascere gregem*, to feed the flock, evinceth the contrarie, for *Hi tondent et diglubunt*. 2. This Charge is said, to have been entrusted or committed to them, by the Holy Ghost, which both are here wanting with our temporary, yea well oft extemporary *Elders*. Againe, The same Apostle *Phil. 1.1.* Having directed his salutation to all the Saints in *Christ Iesus* in common, subjoines, with the *Bishops and Deacons*; Whereupon *S. Chrysostome* having posed the question, wherefore he had left no place *intermedio Tagmati Presbyterorum*? Replies straight, *ὅτι ἔ πολὺ τὸ μέσον*, because there is no distance or difference here: For, sayeth hee, *τὰ αὐτὰ ἀμωρ/ε*, the same things are competent to the one, which to the other: for the Order stands but one and the same, admitting onely a disparitie of degree in the Order. Who seeth nor, except a *Borne-blind*, That if we shall deny *Episcopacy*, to stand of divine Right and Institution, we shall *unicâ liturâ* expunge *Presbyteratum cum Episcopatu*, *ELDERSHIP* with *EPISCOPACY* out of this Classe, and so to deny it to stand of divine Institution, which with our zealous moderne Reformers to day were *grande nefas, et plus quam morte piandum*. Nay

Ex promiscuo usu vocabulorum, non statim rectè inferitur paritas Ministrorum: for the promiscuous use of a word, doeth not alwayes straight subinferre with it, the indistinctiō of a thing. Wee would heed well in this Argument, to remember that *Episcopacy* may be considered two wayes, either in the *Abstract*, as an *Order*, or in the *Concret*, as *exercised by men in the Order*. Now though it should not have been rightly here exercised and administred by these, but that they should have singularly appropriated to themselves somthings which stood cōmon to *Presbyteries* with them, This could not nor cannot infirme the *Office*: for personall *infirmities* beare no aspersiō upon the *Calling*; What *Calling* stands so holy, which may not suffer *abuse*? I beleeeve, That our holy and zealous *Disciplinarians* cannot, yea dare not take upon them to justify all their transcendent *actings* whether in *State* or *Church*: for do we not heare daylie of their *Retractions* and *Retro-gradations* in both. *In multis labimur omnes*, no place here for *perfection*; wee must not confound *viam cum patria*, or e converso. Againc, *I. Cor. 12. 28. 29. Liquido cernere est imparitatem Ministrorum*. Againc the same Apostle *1. Tim. 3.* from the beginning; calleth this a *verdict* or *true saying*, That *If a man desire the Office of a Bishop, he desireth a good work*, yea and layes down his required *qualification*; as semblably *Tit. 1.* which could not hold true, if *Episcopacy* stood an unlawfull and unwarrantable *Office* in Church. But lest any should or could frō hence inferre an *Isotomy* or *Homotomy*, an equality of *Honour* from off of the communion of *Names*; you are to take heed well in this argument, that from *aque ad aequale*, the consequence, stands inconsequent: for under the *LAW*, *Sacerdotiū*, the *Priest-hood* was but one and the same, they were all *aquē Sacerdotes*, & yet there ceased not frō hence to be a disparitie of degree in one & the same *Order*: for the High-Priest *pra ceteris eminebat*, he emined above the rest, and so from that legall *economy* this *Order* may be arcessed and instructed. Againc lest there should be any place left here for *exception*; That from the *LAW*, to the *Gospell* it should prove inconsequentiall; This is no lesse consentaneous & agreable with the Evangelicall *economy*.

mony or dispensation under the Gospell: for whereas CHRIST ascended up on high, Hee gave some to be Apostles, & some Prophets, and some Evangelists, and some pastours and teachers. Ephes. 4. 11. where there cannot be denied to have been a disparity of degree. but lest there should be any place here left for exceptiō, that this onely serves to militate here, and to instruct a distance and disparitie of degree twixt the severall Classes, but can make nothing to instruct a disparitie of degree amongst those of one and the same Classe. I would pole him here, How is it, that amongst the very Apostles some are called *ἑν ὑπὲρ λίαν, οἱ ἐπισήμοι*, Insignes, seeming pillars, as James, Cephas and John, Gal. 2. 9. May not this seeme to import some disparitie, if not in officio, saltem in regimine: for why may there not be *impares gradus in regimine*, yea, and that in *aquali officio*, to avoide disorder and confusion? What would S. Paul imply, whereas he saith, That he was nothing inferior to the very chiefest Apostles; for albeit this passage will not straight subinference, that, besides the Twelve Apostles, there wer others of a secondary rank, yet it makes the Argument stronger, in that there were amongst the very Twelve, some more, some lesse chief; Now *Magis* and *minus*, though they alter not the *spece*, they alter the *degree*. I am not ignorant how some except here, That there is a fallacie here from the communion of Names. But I pray you, doeth communion of Names, import and inferre alwayes with it, a communion of Office and communion of equality of degree in the Office, yea and in the externall regiment too? Doeth it straight follow from hence, That Peter calls himself *συμπρεσβυτερος*, a Fellow-Presbyter, I. Pet. 5. 1. that he emined not, or had no prerogative above these whom he thus entiled? I would gladly learne (where I promise to yeeld my self docil and teachable) wherefore there may not be an inequality of Power in government, as there is a disparitie acknowledged to be in other gifts? May there not fall out abuses in these, as in that of Power? Wherefore is Timothy entiled The first Bishop of the Ephesians; yea and Titus the first Bishop of the Church of the Cre-
B
tians?

rians? I know some to except here, That the argument cannot be thought pressing, which is onely taken from the *Subscription*. Answ. There be in *Epistles* these three; *Inscriptura*, *Scriptura* and *Subscriptura*. Now with what parresy or freedom they may challenge *Subscripturam*, may they not with the same *Inscripturam*? Yea I have heard some of the strictest *Presbyterians* or *Disciplinarians* challenge *Scripturam*, call the whole body of an *Epistle* in question, a thing of a well dangerous consequence, and giving the enemy no small advantage; But I reason not simply from the *Subscription*, but make *Scripturam*, the body of the *Epistle* my *Ground*. How is it, That these *Charges* are borne on these two, on Timothy *That he lay not on hands suddenly on no man*, I. Tim. 5. 22. Yea and that he layes down *Rules* to be observed of him in reprovng, vers. 1. 2. and on Titus, *That he should set in order the things which were wanting, and ordaine Elders in every City*, Tit. 1. 5. ? what belonged this to Timothy, if he had no further power then any ordinary or gregary *Presbyter*, to admitt or receive orderly of accusations against *Presbyters*? But I know some to except here, That Timothy was an *Evangelist*, and that so *Bishops* cannot from hence acclaime to any interest in that his right. It wonders me to see men so blindly wedded to their own *Notions*; That they cannot but cherish them, how unsound soever: like to a woman kissing and embracing her own *abortion*: for if he shal turne an *Evangelist* from hence, that he is bidden *Do the work of an Evangelist*, II. Tim. 4. 5. Why may we not from a congener warrant transhape him into an *Apostle*; In that S. Paul willeth the *Corinthians* to receive him so, as that he may be without feare; and the reason is subjoined, *Because that he wrought the work of the Lord, as he did*, I. Cor. 16. 10. Thus *Nihil hic nisi scope dissoluta*. I pray you, was imposition of hands a part *Extraordinarii muneris*, of an extraordinary *Charge*? Certes, thus it should cease to have any place or vse with us to day, & expire with the persons of an extraordinary *Call*. Againe, How do these *Seers* so deeply forget themselves here? whereas they straight abase and degrade him, redact him into the classe & ranke

ranke of ordinary and gregary Presbyters, from off of that passage I. Tim. 4. 14. where he is exhorted by PAUL, Not to neglect the gift that was in him, which was given him by prophecy, with the laying on of the hands of the Presbytrie. Which cannot be averred of an Evangelist, or of one extraordinarily called: Now *Mendax oportet sit sui sepe memor*, A liar would have a good memory. Nay, and how do they againe forget themselves so deeply, as to argue from off of this passage, since Paul restraines this, to the laying on of his own hands, II. Tim. 1. 6. ? Nay and some of the learned take *Presbyterium, pro presbyteratu*, for the Order or Office it self, and not for a Colledge or Society of meere Presbyters. Now as I have said, *Episcopatus* and *Presbyteratus*, stand but *unum et idem Tagma*, admitting onely a disparity of degree in the Order; Alwise I would learne of these Seraphick and enlightened Doctours, Wherefore it is, That seing in the Church of the Cretians there were more Presbyters; This is singularly recommended to Titus, to ordaine Elders in every City, to set in order the things that were left undone, to reject an Heretick after the first and second admonition? Why is this priviledge singularlie indulted and permitted to Timothy and Titus, *Presbyteros constituere vel exauctorare*, if any gregary presbyter had a like power with them? For as I beleve, *par in parem non habet potestatem*.

Shall we deferre no respect to the Antiquity of this custome in the Church of God, in, & throughout the whole 4 Patriarchicall seas or seats, *Hierosolymitana, Antiochena, Rōana et Alexandrina*. as Eusebius deduceth well the series or line of the perpetuated succession of Bishops to his times, which evidenceth that this sort of government obtained well timeously in the Church, from the very dayes of the Apostles; Shall we deferre nothing to the testimony of that famous Council of Nice (Wherunto, I beleve all our purer Moderne Councils in these our dayes of so blessed and glorious, so much cryed up work of Reformation, cannot be paralleled or stand worthie to come in competition) which affirmeth this Government not to be *Nova Institutionis, sed antiqui moris*, of new Institution, but of

ancient custom; Nay, & the same Councel decreed, That there should not be two *Bishops* in one City, but this change with us to day, is nothing to be admired, to see men to contemne, yea condemne all *Antiquity*, who love onely *Novations*, and dote upon *Novelties*.

Nobilitat Novitas, quod damnat sepe vetustas

I could thinke, that some respect were to be deferred to the testimony of piously learned *Calvin*, a witnesse of old with the best of this stampe of *Presbyterians* or *Disciplinarians*, *omni exceptione major*. Now he in the fourth book of his *Institutions*. sect. 1. sets down these expresse words; *It shall be profitable in these things to consider the forme of the old Church, which shall represent to our eyes, a certaine Image of Gods Institution: for although the Bishops of these times did set forth many Canons, wherein they seemed to expresse more, then was expressed in holy Scripture, yet they with such heedfulnesse framed all their order, after the onely rule of Gods Word; that a man may easly see, in this behalfe; that they had nothing disagreeing from Gods Word. And straight after subjoines; That out of a sincere Zeale they endeavoured to preserve Gods Institution, and that they swarved not much from it. Nay, and straight againe in the 2. sect. he subjoines, That in every City they elected or choosed out of their own number one Man, to whom they gave specially the title of Bishop, lest from an equality, as it usually falls out, dissensions should grow and arise; I beleeve, That we have found and felt the smart of this truth, by sad & dolefull experience of late amongst our selves. Let our fyerie Zelots, these sonnes of Thunder see to it, *quâ facie, quò fronte, quâ τολμῇ, quâ audaciâ*, with what face or conscience, they could not onely have themselves: but violently enforced others, to abjure simply, this so ancient, so sacred, yea and divine *Institution*, as meerly *Anti-Christian*: and so out of an implicite faith, called for, yea and exacted a blind obedience. Now I beleeve, That *ultima fidei analysis*, the last resolution of faith is, in *Deus dixit*: for *Credere promiscuè quicquid affirmatur à Prelatis, non opus est virilis intelligentie sed puerilis inscitie*. It fears me not a little, from the fyerie heate, which our *Moderne Reformers**

Reformers have shewed and kithed in the prosecution of this their so much cryed up work of *Reformation*; that if those holy fathers, *S. Augustine, S. Ambrose, S. Cyprian*, nay and all the rest of that stampe, who wer of old holden *Ecclesia Lumina, Christiana Reipub. Columina*; yea, and those Learned & godlie Bishops in our Neighbour Nation, who suffered *Martyr-dome* for bearing testimony to Christ, and to His Trueth, had lived in these our dayes amongst us; They should have found no more mercy, with, or from them, then did our Moderne *Pre-lats*, yea and many honest suffering *Brethren*: but all should have gone through their fiery triall. But to retorne, *unde nescio quo digressus luxuriante calamo*; Wherefore is it I pray you, That *S. Iohn* directs all his *Epistles* which he writs to the seven Churches in *ASIA, Angelo cujusque Ecclesia*, to the Angell of each Church singularly? I know that our Reformers will not have that to be denied of the rest, *quod de uno predicatur*, and that so the word *Angell* should be rendred per *Ministrum* simply, or else all the *Ministry* in common to be comprehended and designed here, and so to be taken *Collectively*, and not one particular *Person* to be pointed at. But with their leave, Since there were in each of these Churches more *Presbyters* or *Ministers* then one, as may be instanced from that of *Ephesus*; This interpretation must needs fall of will, which renders the word per *Ministrum* in the singular number onely, for thus it should follow; That there should have been but one *Presbyter* or *Minister* in each Church, againe on the other hand, If all the *Prebyters* or *Ministers* in cōmon should, or were here to be understood under this name of *Angell*, why do we offer violence to *S. Iohns* words, by the change of the *Number*? Wherefore is it, that he still directs his speech to *One*, nay and if the speech stand directed to the *Ministry* in common, how could it be cognosced to whom it were singularly thus directed? Againe, If this *One* stood not instructed with some power over the rest, but all in common partooke of alike *Power* with him, how is he thus singularly entituled above the rest? And which is more, How is the faultinesse of all in common, imputed singularly

gularly to him? *Marlorat* on the 2 of the *Revel.* jumps here in judgement, whiles he sayes, most pertinently to this purpose, *Non populum aggreditur Ioannes, sed Principem Cleri utiq, Episcopum.* Nay, and hitherto *Beza* in his Annotations on the 3 of the *Rev.* rendreth the word *Angelo*, by *προεσῶτι* quem oportuit de his rebus imprimis admoneri, from hence it followes, That this *Angell* had a *Prostasie*, *preseance*, *presidence* and *prebeminence* above his *Fellow-Ministers*; But I heare some replying here, That if this *Prostasie* was of this kind, it was only over the *Common flock*, and not of power and authority over his *Fellow-Ministers*. *Ans.* *Dato, non concessio*, giving, but not granting; That this *Prostasie* or *preseance* were only over the *Flock*, yet it remains, That it was a *prostasie* of *Power*, else how could he have excerced any Authority over them; Nay but he is cōmanded to exerce it, even against *Fellow-Ministers* or preaching *Elders*, yea, and is commended from hence, that he tocke order with them, *Who called themselves Apostles, but were not, & found them liars.* *Revel. 2. 2.* I heare againe some excepting against this *Trueth*, though so clearly and fully vindicated and asserted, from off of these passages, *Math. 20. 25. 26. 27.* and *I. Pet. 5. 2. 3.* Where Christ prohibits his Apostles to exerce such *Dominion* as did *Reges terra* or *Magnates*, and where *Peter* warnes the *Elders* so to feed the flock of God, as not domineiring over the *Lords inheritance*: but proving ensamples to the flock. Now in both these there is a plaine fallacie, *à modo rei ad rem*, from the manner, to the matter; Now I beleeve, that the different manner of a thing, is so far from the overthrowing or the removing of the thing it self, that on the contrary, *Ponit et subinfert*, it puts & subinferres it, and so both, Christ & *S. Peter* take not away simply all power frō them, but such a modalized one, *viz.* a despoticall, herill or civill power, but not *Paternall* & *Pastorall*. Doth not the Apostle *S. Paul* *I. Cor. 14.* last vers. cōmand, *That all things be done in the Church decently, and in order.* Now I beleeve, that *Order* which is *μῆτηρ τῶν ὄντων, ἡ ἀσφαλεία*, as *Nazianzen* calls it, secluds a parity, for what else is *ORDER*, *Quàm parium impariumque, sua cuiq; tribuens loca,*

loca, dispositio and so wher all stands alike in dignity & power, *ibi ordinis, decori ne umbra quidem*, there can be no shaddow of Order or Comlineffe; from whence it is consequentiall, That if we take away imparity, *una et eadem opera omnem ordinem inter sacros Evangelii Ministros turbatum et eversum ibimus*; we shall overturne all order, and banish it the Church. I heare some replying here, That it cannot be denied, that *Presbyters* for a time did governe some Churches, *pari autoritate et communi Consilio*. Ans. This derogats nothing from *Episcopall* dignity, nor proves prejudiciall to it, but rather confirms the necessitie of *Episcopall Charge*, in that this sort of Regiment even in the very Apostles dayes and times, *perpetuis dissidiis Ecclesias dilaceravit*, did rent the Church by perpetuall dissentions. I deny not with *S. Hierome*, *Episcopos presbyteris majores, consuetudine magis, quam Dominica Institutionis veritate*: but this is rightly to be understood, sciz. as to the appropriation of the Title to one above another: for it was *Consuetudo Ecclesie*, the custome of the Church that made the title of a Bishop greater, then that of a *Presbyter*; & not any Dominicall or Apostolicall disposition or constitution, & so his words ar to be understood by accommodation and restraint to his own times, and so of that Authority, which Bishops so called obtained then over *Presbyters*. Alwise for the least, it is cleare and evident from hence, That *S. Hierome* did not averse an *imparitie* in Church, yea, and giving, though not granting, That this imparity or diversitie of degrees amongst the Ministers of the Gospel, is not founded or grounded upon any expresse warrant of Christ in the Scriptures, yet this so ancient a practise taking its source & beginning from the very Apostles, and having continued so constantly since in the Christian Church, may stand for a Precept to us, and may serve us for a Directory for the regulation of our comportment and approbation of so ancient a custome and practise, and not of new Institution. It is not unknown how *Aeri⁹* was condemned of Heresie, for condemning of *Episcopacy*; There be many *Aerians* with us to day, both for Name & matter, if it were lawfull *ab eventu facta putare*, to cōstrue of things

things from their *events*, I might mak bold here, to referre the matter, not only to indifferent *Arbiters*, but to the decision of the most strict *Disciplinarians*, whether the *Church* or truth of *Religion* prospered or flourished more, under that *Prelaticall* Government, as some are pleased thus odiously to traduce it, then under this late *Presbyteriall*, & under which of these two, the *Church* in her just liberties stood more or lesse eclipsed; I may boldly averre, That as *Aarons* rod budded, blossomed and bore ripe *Almonds*, whereas all the rest of the rods of the twelve *Princes* of *Israell* were blasted: so under *Episcopall* government the *Truth* was maintained in greater purity; the *Church* enjoyed farre greater *Liberties* freedom & *Priviledges*, then under this new coyned and forged *Presbyteriall*: for under that *facta multa accessio credentium Ecclesia*, There was made a great accession of *Beleever*s to the *Church*: But alas under this no lesse decession, as was wel timously fore-prophecyed by a *Reverend* *Prelate*, at the first rearing up of this so great, so glorious cryed up worke of *Reformation*. And if any accession bee made, it is *credendum*, and not *Credentium*, for these men scruple not *fidei articulos condere et solvere*, as they durst make bold to turne *Christi documentum*, into *Nocumentum*: and blasphemously to call the *Lords Prayer*, a *Nocent Ceremony*; yea, and to account the recitall of it at service, a Note of *Malignancy*; I may no lesse boldly averre now, that many with us to day both in *State* and *Church*, *Quà ibatur euntes*, but *quà eundem non inquirentes*, from off of this so sad and dolefull experience of the bitter fruits of this lamentable *Change* and *alteration* in *State*, as *Church*, their Government would be glad to run back *παλινωδῶντες, et παλινδρομῶντες*, and submitte their necks with all cheerfulnesse to those yokes of *woode*, under the which they were well gently pressed under that Government in both, that they might shake themselves loose and free of these of *Iron*: lying so heavily on them, under these new introduced ones. *Veritas est filia temporis*; for a parity in *Church*, hath brought on and in, a parity in *State*; and so a lamentable and deplorable *confusion* and *disorder* in both. Thus no wonder
That

That KING JAMES of blessed Memory, used this ordinary expression, No Bishop, no KING: for *Quàm benè conveniunt, mutuas sibi præstant operas, et conspirant amice*. If I durst make bold here, I would interpone my poor and meane, but well meaning advice in this buſſines, which shortly take it thus; That the Use may remaine and be kepted on foot, the Abuse onely being removed and taken away, which might happily have at first, composed the Contest; viz. That whereas there shall happen or fall out any vacancy in an Episcopall see or seat; That the Brethren of the Diocē may fullie convene themselves, and condescend upon some selected Ones out of their Number, of best abilities for a due acquitall in so eminent a Ministration, and give in these to the Supream Magistrate in a Lite or List, granting him *Conge de lire*, or Liberty of Election: as *Penes quem solū sit præesse externo Regimini*. Whose solely it is to manage the externall Regiment of the Church, standing with Constantine the Great, *Episcopus ad extra*; and that such a One be thus præfected over the rest, for the preservation of good Order, and keeping all in a right frame, and shuning of Confusion, upon an confused parity; *Ad Culpam* onely, And not *ad vitam*, even in case of abuse of his Power to Tyranny: for *Forma Apostolica hæc est, dominatio interdicitur, indicitur Ministratio*; The spirits of the Prophets stand subject to the Prophets, and so their Power standing but a delegated one, upon abuse may suffer and admit a warrantable repetition. If this Course had been taken, or presented by our violent Reformers to our sacred and dread SOVERAIGN, I am assured that such wofull disorders had not fallen out in State and Church. Who may not see, except a Born-blind, the dolefull sequels? yea I may boldly now say, upon sad and lamentable experience (which Affelevation at the first setting on foot of this great & glorious work of Reformation, stood *grande nefas, et plus quàm morte piandum*) effects of an arbitrary government in State or Church: For Let there be no King in Israel, and then every man shall do what seemeth good in his own eyes, as you may see in the latter chap. of the Judges passim. Nay, and let Moses the Ci-

vil Judge subduce himself to the Mount for the least space, and then the whole people, *etiam Aarone duce*, shall fall away in common to Idolatry. I beleeve we may learne a better After-wit in both, having bought it by dolefull experience at the highest rate.

By your leave, That I may speak somewhat *en passant*, or en passant of this new modalized Presbyteriall Government; I would gladly understand, on what Mount they have seen the Pattern, after the which they have effigiated, exasciated, edolated and reared up this structure of this Presbyteriall Government, consisting or made up of such ingredients or constitutives, viz. of two sorts of Presbyters or Elders: RULING and LABOURING, nay, and wherefore ordinarie, as their *bussinesse* in hand called for, the number of the RULING was doubled, *Quò certaretur numero, praevalerent confuso boatu*, for *Suffragia numerabantur, non ponderabantur* (*majori parte vincente saniores*), It fears me, it was not mount Tabor, for I cannot thinke that Christ frequented but the least this Mount, farre lesse that Hee was here transfigured, Hee may well perhaps have been disfigured. Sure I am it is the Arch-type it self: for seing that the Divines agree in common that there be Two Classes onely of standing Officers in the Church under the Gospel, Bishops or Presbyters, which stand but one and the same order, and Deacons. I would learne upon what warrantable grounds, they have brought upon our Stage to day, this third Classe or Ranke of RULING or LAIK Elders, as they are pleased to baptize them, a *specie* of Presbyters unwarranted by Gods Word, yea unknown to all Antiquity. It is not unknown what Tertullian disproved in his time, *Hodie Presbyter, cras Laicus*, I beleeve with the Apostle, That it is not lawfull *Manum huic aratro admotam dimovere*, to take back the hand from this Plough. Thus *Annichuli nostri* or Biennales Presbyteri were unknown and unheard of in these times, far more these extemporary Elders, whereof use was well oft made, as the necessity of their Affairs required. Whereas they were pretended to have been brought in, for the better ordering of
Gods

Gods House, The event hath proven the contrary, that they wrought no small Disorder both in State and Church; And whereas they were pretended to have been brought in use on our stage with Aaron and Hur, to have sustented and stayed up Moses his hands, whiles going about a praying, and so for the good and help of the labouring Presbyters to strengthen their hands, the sequel hath proven, that there was no use made of them, but to weaken the hands of the ablest Ministry, yea to work their degradation, if they did not prove active and instrumentall to promote the glory of their Worke, and should happen to shew the least disaffection to the Worke in hand. Who is so blind, that hee may not clearly see from bought experience, That they are so farre from being worthy to carry an Ephod before the Lord, that they are not worthy with the Gabeonites, to hew wood, and draw water for the use of the Lords Altar? Since Antiquity disclaimes them, and will not owne them, let us come to the Word of GOD the safest and surest Directory for the finding out of Ministeriall Offices or Charges: Now we finde *neque volam neque vestigium*, no trace of them here at all, for if we shall be pleased to look to the first institution of Deacons, Act. 6. or to the Canons whereunto this Spece of Ministry ought to be appended and exacted, 1. Tim. 3. We shall finde them not to have so much as any colourable Warrant from hence, whether for manner of Qualification, or Institution and Ordination. As to the first, They behoved to be men of good and honest report, full of the Holy Ghost, and of wisdom, men having the Mysterie of faith in a good Conscience; who might have been received to that Charge, admitted to that Ministry; Now with us *o luxorles in hoc Collegium cooptantur, hoc munere vestiuntur, hoc titulo gaudent, ornantur*, some promiscuously of the very dreggs of the People, nay, and some stigmatized ones, *Carbone notati* most dissolute, and licentious Livers have proven readiest received into this wholesome Incorporation: as who durst not but approve their best subservencie to their Lustfulnesse. As to

the 2. They were invested in this Charge, by prayer and imposition of hands. *Quæ omnia hic desiderantur*, which are all here wanting with our moderne Elders; Nay, and this was not a vicissitudinary or temporary Charge as this is with us, but they that had ministred well, and acquitted themselves in an, inferior Ministry, acquired and purchased to themselves καλον Βάθμον, *præclarum gradum*, a faire and further degree, which S. Nazianzen calls νόμον πνευματικῆς ἀκο-
λασίας, *cen αναβάσεος*. I am not ignorant that some, yea, and these not unlearned too, will have them to stand of a divine generation, and hitherto arcesse their Pedegree, Cadence or Descent from off of that passage of scripture 1. Tim. 5. 17. where, *The Elders that rule well, are commanded to be had in double honour, but especially (say they) these who labour in Word & Doctrine*; But it fears mee, if wee will be pleased to eye this Text more nearly and narrowly, we shall finde this to be but a glosse of Orleans destroying the Text, as may evidently appeare from these a few ensuing Reasons. First, The Apostle is not classing or distinguishing Elders, in Ruling and Labouring Elders in word and doctrine, for thus both should stand worthy of double honour, though mainly that the Labouring do merite or challenge this respect. But hee defines well Ruling Elders to stand and be such, who painfully labour *ad sudorem pulvereum* (which the word κοπιῶντες from κόπος or pulvis, imports) and thus the Apostle sets not down two severall Classes or ranks of them. 2. Doth not the annexed or subjoined Reason, wherfore this honour is averred to stand due, clearly evict this to the full, viz. *That wee should not muzzle the ox that treadeth out the Corne; and that the Labourer is worthy of his hyre or wages*? Now are these your Ruling-Elders brought on your stage, of the number of these Oxen, that tread out the Corne? You confesse them not to be of the Cense of these Labourers, else why do yee contra-distinguish them. 3. If yee will needs have a distinction or classing here of Presbyters or Elders, Lo it must needs be here, *Inter Magis et Minus laborantes*. The
more

more, or lesse painfull *Labourers*; Now *Magis et Minus*, *More* or *Lesse*, as they speak in *Schooles*, *non mutant speciem sed gradum*, they change not nor alter not the *specie*, but the *degree* onely. 4. It is not unknown that some, yea, and not unlearned too, by *τιμή* understand *stipendium*. wages or reward. I pray you then as yee divide the *Province* or *Task*, why will yee not suffer and admit a division or partage in the *Wages* or *Reward*. It fears me, and that well justly too, That in this case, the strictest of you would not prove deficient to themselves, but would endeavour themselves to finde out a new *glosse* on the words, and make up a new *Commentary*; as I am no lesse assured on the other hand, That these our well *Ruling-Elders* with us to day, would be no lesse ready to acclaime to their right and interest in this *Reward*, if they should finde any sure or firme *basis* whereupon to ground their *Challenge* and *Claim*. 5. Some no slenderly expert in the original language averre, That after *μαλίστα* there would be required the adversative particle *ἔ* to import a necessarie distinction. 6. Some no lesse expert in this original language, arcesse some ground of reason from off of the accents and grammaticall *spirits*, to infirme and weaken this distinction or classing. But I love not to straine *apiculations* in grāmatications. Thus this very passage, wherein *tantum ponunt presidij*, they place the full force and strength of their Cause, *petit jugulum cause*, it cuts the throat of their Cause; and so *unde illi vitam, nos mortem*. This poor wandering *Levite* must harbour and rest with the *Godly Party* forsooth; finding no where else in *Heaven* or upon *Earth* an harbouring or sheltering place. No wonder that such a *Heterogenious body*, compacted of such dissimilary parts should suffer such a sudden dissolution. Thus it is evident, that we must needs go elswher to seek out their *generation*, then from Gods Word or yet sound *Antiquity*. In a word they were *τοκος ἀνάγκης factus necessitatis*, the birch and brood of *Necessity*; for we find no use for them to day, except in such a case, where a *business* or work in hand, cannot be effectuated and brought to passe, but by

the subsidiary help of their suffrage, *Majori parte vincente saniore*, which else in reason or by force of *Argument* would fall short. May it not justly seeme according to Gamaliel his decision in a congener case, *That this Counsell or this work hath not been of God, but of men*, Act. 5. 38. 39. seeing it is so soon come to nought, for there is no use of them now, their worke being accomplished which they intended, or in case of any new emergent *bussines*, calling for their subsidiary help to hold up that ruinous and decaying *Fabrick* and *Structure*, so that for the best they are but *Nocturni Fungi ex nocturna pluvia nati*, or an untimous birth and abortion, no sooner brought to light, then expired.



THE SECOND QUÆRE.

THe *Second Quære* is, If our *Cõmission* of Church did rightlie determine anent the receiving in of *Nuncupative Malignants* into the bosome of their *Army*, to fight *pro Patria, pro aris et focis*, for *KING, Countrey, Religion, Lives, Liberties, Fortunes* in such a nick of time and exigence of affairs, against *Forraigne invasion* of so dangerous an *Enemy* infesting the whole *Kingdom*, and seeking to overturne and raze all fiõ the very *foundation*; or pronounced therein *Clave errante. Numerò*, If that stood an *Unlawfull Engagement* with the *Godly Party*, or men of godly *understanding*?

IT marvels mee not a little, how the *Question* can be thus stated and modelled, whereas *adhuc sub iudice lis est*, which of these two contesting Parties, *Herodians* or *Pharisees* so to speak, should be thus branded with the Note of *Malignancy*. I beleeve, That *Veritas* which is *Filia temporis*, *TRUTH* which stands the daughter of time, hath given us some farther light and clearer *insight* in this *bussinesse*; For how have they I pray you acquitted themselves here, who were so much cryed up for sole men of known *integrity*? Have they not detected to the world

world their deepe masked *hypocrisie*, and so bred more nor
just matter of jealousy in the hearts of all these who are of
truly godly understanding? *Cœlum et terram hic in testes advoca-*
re possem. 2. Is it not strange, That our new start up *Prote-*
stators should so maligne men under this name and notion of
Malignancy, whereas they roundly professe their ignorance
here, of the true *Notes* and *marks* from whence they may be
discerned and dignosced, as the *Desire* or *Petition* put up by
them, The sole *Nuncupative* Godly Party, or men of Godly un-
derstanding, to that Venerable Assembly at *Edinburgh* anno 52.
for their information hereanent in their 3. *Proposition* bears, &
instructs to the full; Now is it not more nor strange, That they
should have so maligned men under this name and notion,
whereas it is not yet conveened upon and condescended,
what stand these *Notes* and *marks*? *Ubi nulla lex, ibi nulla trans-*
gressio, where there is no *Law*, there can be no *Transgression*.
May it not justly seeme That *Malignancy* receives subinde,
new *Notes* and *Characters* or *Marks* according to the various
revolution of *Cases*, and exigence of *times*, or rather men their
brain-sick apprehended *fancies*? *Nonne hæc Ecclesia in Maligno*
posita est? Et quæ non animâ justè odit cœtum hujusmodi Malig-
nantium? 3. I would gladly understand the *Reason* or *discre-*
pance here, (where I promise to yeeld my self docil and teach-
able) Why the *Non-conformists* at first, These who found not
themselves fully satisfied with the publick *Resolutions* of our
Church, whiles this work was but in it *Infancy*, as it were, and
so when, as I beleeve, it stood more *veniall* and *pardonable* to
have scrupled theranent, were branded with this Note of *In-*
famy and *Reproach*; yea, and most cruelly persecuted, as it wer,
with *fire* and *sword*; And the *Non-conformists* now, so avowedly
protesting against all their publick *Resolutions*, and opposing
themselves with an high hand, when this work is come to a
perfection, to the stature of a *Perfect man*, shall not onely go
unbranded, but go under the name of the Godly Party, or men
of godly understanding, and shall go over these dangerous rocks,
without the least *fracture* or *Naufrage*, yea, *turgidis velis, ven-*

to *secundo*, nay, and should be sealed in their fore-heads with a *Noli me tangere*. What! Is your so glorious a *Sun* come to so sudden a declining? *How is the faithfull City become a harlot, how is your silver become drosse, and your wine mixed with water? how is the strong staffe broken, and the beautifull Rod?* I dare be bold to averre, That the *Approbation* at first of the publick *Resolutions* of Church stood to many *Cyphers* both in *State* and *Church*, who in effect stood more expletive then significative, Their best *qualification* and *endowment*, yea stood the sole means of their advancement to the highest *roomes* in both. A blind *Obedience* out of an *implicite faith* stood for all *qualifications* else, and an approven and evidenced *activity* to promote the great & glorious *worke* in hand; This was *Panchrestū, panacea*, a soveraign *salve* against all sores; *Omnibus malis averrumcandis pollens Alexipharmacum*; yea, *vestis talaris* a faire and goodly *rob* to cover all *nakednes, blemishes* or *defects* whatsoever. It was the *balme of Gilead*, and The tree of the twelve manner of fruits.

The grave, learned and judicious *Cōmissioners* of our *Church* have sufficiently and fully vindicated and asserted this *Tenet*, and confirmed the lawfulness thereof in the *Case* set downe, from the universall uncontroverted *practise* of all *Christian Kingdomes*, and *approbation* hereof by the unanimous consent and judgement of all the soundest protestant *Divines*, in the *Case* of just and necessarie *defence* against forraign *invasion*; From the very *law* of *Nature*, which no positive *law* of man can infirme or infringe, calling us hereunto, binding and obliging every *Member* of the politick bodie of a *Kingdome*, to endeavour to the uttermost, the good and preservation of the whole, and allowing the *Body*, yea, laying an obligation upon such as are in *Eminency* or in *Power*, to call for this help and assistance at the hands of every *Member*; yea, and bearing no small guilt upon such as shall prove deficient, and shall withdraw their *ayd* and *assistance* in such an exigence, as *betrayers* of their Trust. AND last from Gods *Word*, holding out unto us innumerable cleare and sufficient warrants for approving of this *Practise*. For re-collection; Is this *practise* justifiable

justifiable from and by the very *law* of Nature, who can prove so farre denatured here, as to maligne the same? Stands it justifiable by Gods *Word*? Then what man can prove so impudent, and dare make so bold, as to seclude and disclude whom God admits? I beleieve; That where God hath not a *mouth* to speak, man should not have an *ear* to heare. *Optimus sobrietatis terminus est Deo loquendi finem faciente, sapere velle desinere*, It is not safe, to co-argue Gods Wildom of folly. *Verum vero semper confor.at., vos vobis constate.*

But because I finde as yet not a few pestred and infected with this *leaven of the Pharisees*, I finde me necessitated to speak a little more fully of this *Matter*, and to contribute my poore mite, out of a willing and free minde for the use of this *Tabernacle*: for why may it not justly seem lawfull to these, *vel Taurū ē farina fingere, qui pratenui peculio vitulum vivum divis elustrare nequeunt*? Is it not notourly known, That some works of *Necessity*, which not unfitly is indigitated, *Lex temporis*, The *Law of time*, become justifiable, which *extra hunc casum*, without this *case* would cease to be such, as the *Disciples their plucking eares of corne on the Sabbath day*. *Davids eating of Shew bread, which was onely lawfull for the Priests*. Now who dare prove so impudent, as to deny an urgent and pressing *necessity* here, so that it can not be in reason challenged of any *unlawfulness*? Is it rather wisely or safely done by us, out of uncertaine *præconceived dangers*, yea, and but fears of such, and these evitable too, from *fellow-subjects*, to cast our selves into scene and certaine dangers of a forraign *Enemy*? Let me pose you here, If a *King* can be in reason denied the common benefite of the law of the *Subject*? Now shall *subjects* without challenge make use promiscuously of *fellow-subjects*, yea, and against their Native KING, and shall we condemne this fact in His Sacred Person; to make promiscuous vse of His *subjects* both in His own just and necessarie *defence* and theirs too? O for an impartiall *Judge* to decide this controversie aright! are we not bound and tyed both by *League and Covenant*, to maintain the *KINGS* just *Greatnesse*, the *liberty* of the *Subject*; and

shall we comply with *Enemies* to both, to the subversion of both? Shall we make so great *Conscience* foresooth of the meanest heads and articles of our sworne unto *Covenant*, and none of this maine one? If these fiery *Zelots* had lived in Christs and his Apostles their dayes, doubtlesse they would have envyed and maligned the accession of so many thousand soules to the Church in one day; who maligned so the receiving in of bare *Nuncupative Malignants* into the bosome of their *Army*. Certes, These differ much in practise from that of Christs, in receiving in of *Publicans* and *sinners* May not these *Hote-spirited* seeme most justly to be altogether ignorant of the nature & properties of *love* set downe *I. Cor. 13. 4. 5. 6. 7. 8. verses*? Shall Christ weeping over *Hierusalem* professe his great *carefulnessse* and *earnestnesse*, to gather her *Children*, notwithstanding of their great waywardnes, untowardnes & frowardnes, as an *Hen* gathereth her *Chickens* under her wings, *Matth. 23. 37.* and shall we be more propense and bently set for *dispersion* and *scattering*, then *gathering*? Shall Christ professe this to be the *End* of His coming into the World, to seek the lost sheepe, to bring againe what had gone astray: and shall these who would singularly acclaime this *Prerogative* to themselves, as that they stand folly his *Ministers* amidst a cōmon defection, vouchsafe no pains here? It fears me, *The Scribes & Pharisees* compassing sea & dry land, to gaine in a *Profelyte*, shall rise up in judgement against our strictest, rigide and violent *Reformers*, and condemne their carelesse and sinfull neglect here, and fiery and violent procedure. God is said to be *μακροθύμος*, A God of long *Nostrills*, and so is slow to anger, gentle and easie to be appeased; but these quite contrarie to Gods Naturall, partake onely in the evill both of the *Cholerian* and the *Melancholian*, they are short spirited, soone set on fire & edge, but their *wrath* is not easily quenched and abated, they prove implacable *Edomits* against their brother *Jacob*, yea, *Novatians*, *veniam omnem denegant lapsis*; for I heard this expression from some of their mouths, That they could sooner and readier comply with a *Turk*, then with a *Malignant*, *απονοδος*

πονδες *hic* πολεμος, no lesse irreconcilable enmity, then
 twixt the seed of the Woman, and the seed of the Serpent, but
 I spare you, *studens Correctioni, parcens pudori*. I could wish
 these holy Zelots to shew me warrants from Scripture, the
 safest Rule and surest Directory, Where a KING, Iudge or
 Ruler is reproved for making promiscuous use of his subjects,
 for the defence of the People of God, and making warre u-
 pon their Enemies; Nay, and on the contrary, wee see them
 sadly reproved for their neglect and omission here; Hitherto
Judg. 5. 23. Curse ye Meroz (said the Angel of the Lord) *curse ye*
bitterly the inhabitants thereof, because they came not to the help of the
Lord, to the help of the Lord against the mighty. Did not Gideon a
 Iudge of Gods own designation, choosing and sending out in
 his might, *Make an Ephod, and put in Ophrah his City, after*
which all Israel went a-whoring: and which thing became a snare
unto him, and to his house, and tended to their destruction, Judg. 8.
27. Now did the people from hence, with our fiery Zelots, re-
 fuse to go under his conduct, or yet receive from his hands or by
 his means many notable deliverances? Nay, was not the Coun-
 trey in safety and quietnesse forty years in his dayes? Let me
 pose these so tender-conscienced men, if in the 20 of *Deut. 5. 6.*
7. 8. verses; where, the *Martiall Law* is set downe, they do
 finde this exception of *Malignancy*, so much as in the parallel
 of it? Certes, Too vehement a *Purgation* of the Body proves
 for common well dangerous: for thus the *Vitall spirits* be-
 come exhausted and quite spent. I pray you, will yee finde a
Church or Army onely Electorum? This were to seek *Patriam in*
via, and to confound *viatores* and *comprehensores* voyagers and
 cōprehensors. In the field of the *Militant-Church* upon earth,
 we will not faill to finde still tares, cockle and darnell amidst
 the best Corne or Wheat, till the day of the great separation.
 When the Lords People went fourth to Battell, were they not
 promiscuously without any instituted *Purgation* (a new and
 unheard of, in Gods Word, piece of policie brought on our
 stage) gathered as one man from Dan to Beersheba, with the land
 of Gilead, unto the Lord in Mizpeh, *Judg. 20. 1.* Nay, and is not
 this

this called, *A Calling of all generally* without our new modelled *Limitations*, II. Sam. 17. 11. Was not the numbering of the People for *Warre*, instituted and taken from their ability to carry *Armes* and skill in handling them, and not from any new found out *qualifications*? Reade we not *Sauls* practise, admitting all the men of *Israel* and *Judah*, without difference, to go forth with him, in the case of *Jabesh-gilead* commended of God, and seconded with a *bleſſing*, I. Sam. 11. ? In the time of the *Judges*, when the people fell away from the Lord, to or by *Idolatrie*, did not these very *Idolaters* fight the Lords *Battels* and carry the *victory*? Nay, and the very *Judges* themselves, who fought the Lords *battels* stood not free, under whose conduct the people of God obtained many notable *deliverances*, as was presently instanced in the person of *Gideon*. Who was more bloody and wicked then *Joab*, and yet fought the Lords *battels*? Nay, and did not *David* oversee him in a seeming prudentiall way for his time, though he gave a speciall command to his son *Solomon* against him, I. Kings, 2. ? Did not *Abner* make a bloody *warre* against *David*, and yet he did not cease frō hence to make use of him? Wer not these men, who were with *David* when he fled from *SAUL*, *Out-laws* & *Male-contents*, Now forbore he to make his best vse of these *Malignants*, to speak in the language of *Babel*? Nay, Did he not welcome *Simei*, who had formerly cursed him, & stood his most cruell *Enemy* in the time of his *adversity*: and that notwithstanding of *Abisha's* instancie to the contrary? I wish wee should propose before our eyes *David's* practise and example (who was called a man according to Gods owne heart) for our safer direction, and better regulation of our *Comportment* here. *Spētemus hanc Cynosuram*; Now *David* sent to *Zadok* and *Abiathar* the priests, to rebuke the negligēce of the Elders of *Judah*, to bring againe the *King* to his house, whereas the people contested and strove here in forewardnes, and that from an *argument* taken from his interest in them, & their attingency to him, sciz. That they were his *Brethren*, his
flesh,

flesh & his bones; Nay, and he sent thē to *Amasa*, who had been a *Ring-leader* in a present rebellion with *Absalom* against him, willing them to make use of this same argument with him; Nay, and promising fairely to make him Captaine in *Ioabs* stead, which he accordingly performed, did not God second this with a succesfull blessing? Did he not bow all the hearts of the men of *Judah* as of one man, II. Sam. 19. 11. 12. 13. 14. ver. To apply here home, Why might not, or may not our KING use the same *policie* even to reclaime, and win in the hearts of these, who had been *Ring-leaders* in a known and open *Rebellion* against him, farre more to make use of His loyall subjects? May I not frō hence thus safely argue & reason? Do not all in whom he hath a-like common interest stand justly liable in, & to the same common duty? What wisdom or prudence were it in a common *Combustion* and *Conflagration*, to debarre & seclude any from contributing their ayd & assistance, for quenching and extinguishing the same? Let me pose them here, if these whom they so odiously traduce under the name of *Malignants*, had or have no part or right in their KING, that they might be so farre neglected, as that neither their advice nor assistance should be sought or called for, for his safety and preservation, 2. Sam. 19. 43? I would gladly understand the reason of difference here, why these whom they are pleased to traduce under such odious nomenclatures as *Malignants* and *Engagers*, whereas *adhuc sub iudice lis sit*, whether the *Engagers* for their KING, or these for the Common Enemy, may, yea and justly should be holden and accounted true and reall *Malignants*? Why I say these were admitted, *ad omnia interiora sacra, ad μεθεζιν* to the participation of the sacred Symbols in the Sacrament, and yet denied admission into the bosom of an Army, alleadged raised for the good of the wholl kingdome in common, wherein they have their just interest? Is there greater Religion to be shewed here in *This*, then in that *Other*? May it not justly fear me, That as *Ieroboam* made religion subservient to his *by-ends*, whereas hee made the two golden Calves, and set the one in *Dan*, and the other in *Bethel*, yea, &

made a *Temple*; where *Altars* were built for *Idolatry*, or an *house of high places*, and made *Priests* of the lowest of the *People* (with our pious and zealous *Reformers* to day) Which were not of the sons of *Levi*, pretending one thing, The *Ease* of the people: but intending another, To keepe the hearts of the *People*, that they should not turne back againe unto their Lord, even to *Rehoboam King of Iudah*, 1. King. 12. That it did so go and fare with the here, that they made *Religion* but tributary and subservient to their own *by-ends*: for may it not now clearly be seen; That their *Pretenses* or *pretexts*, and their *Reall intentions* have never reciprocated and retro-commenced? That returned Answer of *Uriah* to *David*, bidding him go downe to his house, 11. Sam. 11. Whereas the *Ark*, and *Israel* and *Iudah* were sojourning in tents: and his Lord *Joab*, and the servants of his Lord were encamped in open fields, that it was not time to him to go down to his house, may prove much usefull and subservient to the *Purpose* in hand: for was it time, I pray you, for any *Subjects* promiscuously, when *KING* and *Kingdome*, *PRINCE* and *Subject*, all stood in danger, a cōmon *Enemy* infesting the Land, to sit the *Charge*, not answer the *Call*, or for any to withdraw or withhold their aide and assistance in so pressing an exigence, or yet for the *Ministry* to open their mouths so wide against a present, so necessarie & just expedition? I could be easily & no lesse justly adduced & induced to believe here, That *salus populi*, should have stood *suprema lex*. But *Quod dolendum*, *juxta ac pudendum*, our violent *Reformers* have overturned all; They have brought on our stage all new *Rules* for ordering of things, *Novam regulam Credendi*, *novam faciendi*, *novam precandi*, whereas the Lord forbids us, To take His Name in vaine. How many have they adacted to conceive many blinde *Oaths*, which is a flat *Taking of His Name in vaine*? Nay and how many have they enforced to swear against the very light of their *Conscience*, not onely doubtingly, yea and to conceive a quite *Contrary-Oath* to that whereunto they had sworne formerly? Now I beleeve, That two *Contrary-Oaths* cannot be averred to have their due qualifications, to be in *Truth*, in *Righteousnes* and in *Judgement*;

Judgement; Have they not professed *Perjury* in the person of their Characterized ones, to stand but a *Personall infirmitie*, for extenuation of that haynous sin in men of their stampe? Have they not pleaded for *Murther* & for the *Murtherers* vindication & absolution, in the person of some rightly affected to their *Worke* in hand? Have they not taught *disobedience* to *Civil Powers*, yea, and severely punished others for teaching *Obedience*, as their *Doctrine* by them formerly condemned of *unsoundnesse*, upon after recognition declared *sound* and *orthodox*, can make faith? How many have they enforced to *beare false witnesse* against themselves, by the acknowledging parforce of the equity of their most unjust *sentences*, which is no lesse sinfull then to beare the same against their Neighbour? How have they not onely overseene, but besides a *Toleration*, patronized *uncleanneesse* in the person of their sealed ones? *Numerò*, throughout all, contrarie to *Tertullians* prescript, That *Fides non aestimanda ex personis, sed personæ ex fide*, They passed their constructions upon men their *actings* of whatsomever kinde, as they did favour or disfavour the Actours. *Non Abel è donis, ob Abelem dona placebant*; As to the *RULE* of *Faith*, Their *Covenant* is made the sole Authentike *RULE*. As to the *RULE* of *Prayer*, they not onely cashiered that patern of *Prayer* prescribed by Christ, but blasphemously traduced it under the name of a *Nocent Ceremony*, and constructed of the bare conceiving of it, at any publick service, a Note of Malignancy, *Qua hos dementia capit*.

EXCEPTIONS or OBJECTIONS.

I meete here with three maine *Exceptions* taken against this *Trueth*, though so clearly evidenced and fully vindicated and asserted, or *Objections* builded upon weak and infirme *Topicks*, whereby they go about to infirme and weaken this *Trueth*.

The First is, from that *Fact* and *Example* of *Amaziah*, separating from his Army, *The boundreth thousand valiant men of Israel, who came to him out of Ephraim*, II. Chron. 25.

The Second is, from *Gideons* purging of his Army *Judg. 7*.

The

The Third is, That thus All former Principles so fairlie and firmly laid, are hereby quite inverted, changed and overturned.

To overrune these *Calamo currente*, By a running pen.

I. To the First. *Nihil hic Presidii*, There is no help from this *Mountaine*: for did not *Amaziah* make a promiscuous *Choyce* and use of all those, that were able to beare *Armes*, handle *Speare* and *shield*, to go forth to warre, without making any difference? Now who dare prove so impudent as to averr, That in such a numerous *Army*, there was no mixture of good and bad, or to speake by accommodation, of *Covenanter* and *Anti-Covenanter*, as wee learne now to speak?

2. *Amaziah* stood here instructed with an expresse *Warrant* from the Man of GOD, for his instituted *Purgation* and *separation*, straitly inhibiting and discharging him, to let the *Army* of *Israel* go with him, because the Lord was not with them, II. Chron. 25. 7. Now instruct the like *Warrant* for this your instituted *Purgation*, and so yee shall iustifie and warrant your *Practise*. I beleeeve, That this sort of *æconomy* is now ceased, God doeth not so speake to us now in these last dayes, *Heb.* 1. 2.

3. The hundreth thousand men of *Israel*, who were separated, were men hired out of the ten *Tribes*, who had made a former revolt both from GOD and their King: But these men whom they would have purged out of their *Army*, were men fearing God and their King, or as *Peter* speaketh, *Fearing God and honouring their King*, and so *hic magnum χάσμα*, *labes*, *lacuna*, *disfidium*, There is a great distance here. It were to be wished, that some *Armies* with them had not almost altogether consisted of open or masked *Rebells*.

4. It is not safe argumenting from an *Idolatrous King*, to a *Christian*: for this *Amaziah* (whereas he should have given *Praise* to God for his victory) he fell foullie away to *Idolatry*, for hee brought the gods of the Children of *Seir*, and set them up to be his gods, and worshiped them, and burned incense to them, *ibid.* vers. 14. Nay, and a great many of his own subjects, who he had promiscuously admitted, sacrificed & burned incense in the high places, II. King, 14. 4.

5. From

5. From a *Contre-mand*, to associat with *Idolaters* and *For-
rainers*, to a *Positive Command*, to seclude and exclude *Fellow-
subjects* and *Professours*. The *Consequence* stands *inconsequent*.
Thus this strong *Hold* being *dismantled*, *Ad quod se recipient di-
verticulum*, To what starting *hole* can they betake them now?

To the Second. *GIDEONS Purgation*.

1. *Certes*, Me thinks, This is no lesse impertinently allead-
ged for the justification of a called for *Purgation* of our *Army*:
for he had an immediat and expresse *Warrant* from God, to
qualifie and justifie that his *Purgation*.

2. This his *Purgation* was instituted and made upon a farre
different respect, *Lest Israel should have vaunted themselves a-
gainst the Lord*, and said, *That their own hand had saved them*, as
the *TEXT* bears.

3. *GOD* commanded this *Purgation* for a speciall *End*, to
prove Himself *To be the Lord of Hosts*, *Who saveth not by sword or
bow, speare or shield: but can save by few, as by many*; Now *Deus
non sibi, sed nobis ponit, fert legem*.

4. The Lord gave *GIDEON* a *signe*, wherby he might know
and discern these whom the Lord would have to go with
him, sciz. *The lapping of the water*, And this for the confirma-
tion of his faith.

5. The Lord assured them by a *Dream*, and the interpreta-
tion thereof, of the *Victory* by a few: Now I believe, That the
Lord dealt not so with the *Army* of our *Water-lappers*; *Omnia
hec hic desiderabantur*, all these were here wanting: and so the
Event comproved *That God was not with them*, and that their in-
stituted purgation of *Armies*, stood unwarrantable and unju-
stifiable.

To the Third. *The Change & Alteration of Principles*.

Here the *West-land* and *North-land Donatists* in common
make bold to arcesse our *Representative Church* of *Defection*
and *Apostasie*.

1. I would learne of these *Seraphick & enlightned Doctors*,
What sort of *Principle* this can be called and accounted, To
deny *Fellow-subjects* this liberty in common, to fight *pro Patria*

pro aris et focis, for KING, Countrey, Religion, Lives, Liberties, Fortunes in such an Exigency of so necessarie and pressing a Defence against a Common Enemy, infesting the whole Kingdome, and seeking the overthrow, & subversion or supplantation of all? If this be a Principle of divine irrefragable and immutable verity and Authority, or of humane Policy, Institution & Invention, set onely on foot by man, for his own sinister and By-ends, as a meane most powerfull to keep the sword and all Power else in their owne hands, as they scrupled not openly to professe their feare here of the same danger from others; In a word, Lest they should be cryed downe, & others up to speak homilie. Certes, This was a deep Policy from the very forge of hell, to divest the KING of His just Power, which they call the chief place of Trust, to stirre up the one part of His subjects, and that not a little considerable, to a just jealousy, if not open Rebellion, and so denude Him of their just and due ayde & assistance: and so to expose Him to the mercy, rather Cruelty of a most dangerous Enemy infesting Him & the whole Kingdome in common. Numero, to redact His Monarchie, into an Aristocracy or Oligarchy, nay, into a Democracy and popular Confusion: for *Virtus quò unitior, èò fortior*; and *ubi singuli pugnant, singuli vincuntur*; Factions make fractions, and these are the certaine forrunners of an unavoidable after Confusion. I beleeve, That I have found out Labans gods for all Rachel her Cunning, and close sitting on them, and labouring to hide the from our sight.

2. Yee do well to call this a Principle: for *Principia presu- menda, non probanda*, as they speak in Schooles: Thus it is safest to presume this for a Principle: for sure I am, That ye shall never prove able, to prove and instruct it by any dementiative Proofs, Note or Mark, as is cleare and evident out of the Premisses; And so the Philosophy which they kitch and bewray here, is onely *depradatrix*, a *spoiling or robbing Philosophy*, for through the deceit therof, with the little, but pernicious skill they have, they have done what in them lay, to have carryed away a faire spoyle and goodlie booty, By their vaine traditions
and

and elements of the World, and not of Christ, Coll. 2. 8. Nay, and overturned both State and Church, and brought all under desolation.

3. If wee shall be pleased to construe of things and measure them *ab eventu*, What better successe had that *Westland Army*, which consisted to their judgements of meere *Water-lappers*? Was God found to have been with that *Army*?

4. What neede you to stand upon this, to change and alter such a *Principle*, since you dared to make bold to invert *Principles* of a farre higher nature? For of old *Ecclesiasticall Constitutions* stood not obligatory in *foro externo*, till the *Magistrate* should have interponed *τὸ κύρος*, or his *Sanction*, and so these were confirmed in Parliaments: but now the *Case* is turned, the *case* quite altered; By your *Ecclesiasticall Constitutions*, you made bold to confirme or infirme *Parliaments*, *warlike Engagements*, and what not? Did yee not thus transcend your sphere, and out-repasse your Line, *Non sic fuit ab initio*.

5. Did not your *Westland Donatists* protesting against their KING His bare sitting with them in *Councell*, let be presiding, Whose proper right it is *præesse externo Regimini*, to moderate the externall government of the Church, invert a *Principle* of a higher nature? *Distant hac duo, Potestas Ecclesiastica propriè sic dicta, et potestas circa res ecclesiasticas versans*; The Civil *Magistrat* stands *Episcopus ad extra*, as CONSTANTINE the great termed Himself, as the *Ministry* stand *Episcopi ad intra*.

6. Let me pose you, If *similarie parts* be not of the same *tenure* and *nature*, and so what *case* hath behapned or befallen the Church, in changing and altering these her first *Principles*, might not have befallen her at the first substerning them for *Principles*? What I pray you could have priviledged your Church from *Errability* or *fallability* at the first more then now? I wish from mine heart, she had never made farther nor fouler *defection*.

7. Is it not agreed upon amongst all sound *Divines*, That even the sentences or decrees of *æcumenicall Councils* stood not obligatorie, *propter auctoritatem pronuntiantis, sed propter verita-*

tem, aequitatem deiōm, pondus sententia, because of the Authority of the Pronouncer, but for the Truth, Equity and Weyght of the sentence? Hitherto maks that dispute twixt S. Augustine and Maximinus an Arrian; where both roundly acknowledged, That the Authority of Councils is not binding. Is it not a received Maxime amongst the Iurists, *Sententia legibus contraria, ipso jure est nulla*?

8. I beleeeve, That the Change and alteration of all Principles formerly holden, cannot in safe construction bee accounted Apostasie; Turned Paul an Apostate, whereas of a strict Pharisee, he turned an Apostle? or S. Augustine, whereas he left off to be a Manichean, or when he had his Retractions? Moses was learned in all the wisdom of the Egyptians, Act. 7. 22. now did he alwayes hold fast all their Principles?

9. Doeth not the Apostle even command a certaine Apostasie by an ἀποστήτωτας ἀπὸ ἀδικίας, Let every one depart or apostate from iniquity. Would to God there wer more of such Apostates. Now such is this, if it may be called Apostasie.

10. *Quod transcendit omne mirum*, How have these rigide & so strict Observers of Principles, so deeply forgotten themselves, that almost they have retro-graded and troden under foot the greatest part of all their prior principles? Feare here stands the Law of time.

11. I pray you, did you not invert and quite overturne a Principle of a far higher nature and deeper Concernment, whereas in your so much cryed up Covenant, as of a divine frame, you limited your obedience due to your KING, in the preservation of Religion, whereas in the Confession of Faith homologated by both the Nations, you stick not roundly to confesse & acknowledge, that neither Infidelity nor difference in Religion maks voide the Magistrats just and legall Authority, nor doeth free the people from their due obedience? *Mendax oportet sit sui semper memor*. O! What an Acatastasie and Confusion would this bring in Kingdoms, where Subjects and Prince stand of contrarie professions? I was taught that every one should live

peaceably, under the laws of the Lord of the Territory, wherein he liveth.

12. Do yee not substerne and lay this as a firme principle, & of undoubted divine *Authority*, the abjuration of the *Articles* of *PERTH*? Now I would pose you, If Christ prescribed any certaine *gesture* to be observed at the perception of the *Eucharist*; Nay, or if he used the *gesture* of sitting Himself, wherein they place so great *Religion*? If this particular *gesture* stand *institutum* or *praeceptum divinum*, how should they not condemne the *French-Church* who administer it *in transitu*, or en passant, and so arcesse her of *Apostasie*: for what is preceptory, is to all obligatory? I pray you, Is the different estimation of dayes, a principle of divine, irrefragable and immutable *verity*? I beleeve, besides that both in the *Jewish* & *Christian-Church* some *Dayes* have been had in greater *veneration*, That the *Apostle* willeth every one anent his different estimation of them *Rom. 14.* to labour for a pleroforie or fulnesse of assurance for his acting hereanent, *Let each of these, him who esteemeth one day above another, & him who puts no difference here, but esteemeth every day a-like, do it to the Lord, and all shall go right. The kingdome of God stands not in meat & drink, (where omnia congenera are to be understood) but in righteousness, and peace, and joy in the Holy Ghost; alace whereas they have so busily and painfullie gone about to bring in a Reformation, in Circumstantialis or matters of a midle nature or indifferency, they have inverted and overturned many substantials, nay, Luxarunt et laxarunt Compagem utriusq; Tabula.*

13. What needed you to scruple much here, anent the chāge and alteration of this *Principle*, Anent the *qualification* of men to be received into the bosome of an *Army*, whereas you made no conscience to invert & overturne a *Principle* of far higher *Nature* and greater *Concernment*, viz. That having sworne in *Covenant* to maintaine the *KINGS* just *Greatnes*, (where under this word, *just*, experience hath proven many hid pieces of *dishonesty* to have lyen lurking) & *Authority*, you surrendered Him into the hands of His *Enemies*? It cannot but wonder me, you

Should straine a *Gnate*, having swallowed a *Camel*; Was this to make conscience of that sacred *oath* tendred by you to maintaine His Sacred Person and just Greatnesse? In an *Oath* we ought no lesse heedily to look, *Cui*, then *quid iuraverimus* as the schoolmen teach us, whose *Name* is interponed, the sacred *Name* of God, *Whom-unto* rather, then *where-unto*. As *David* reported well to *Abner*, 1. Sam. 26. 15. with no lesse just matter may I here to you. Were not ye onely men of known integrity, the *Characterized Ones*, and none like you in all the kingdome, for *Loyalty*, *valour*, & *gallantry*, wherfore did not you keep better your *L O R D*, the *K I N G*, wheras a cōmon *Enemy* was seeking His overthrow & of this whole kingdom? Alace, wheras formerly we were accounted men of untainted and untainted *Loyalty*, yea and of no small *valour* & *provesse*, throughoute all Nations, as that we were admitted & received by forraign Kings, to stand their *Guardians* or *guard du Corps*, as they speak; Now with *Reuben* we have fallen frō our dignity, and losed our excellency, and most justly incurred the staine & note of *Infamy* at home (in that we tendred not more the preservation & safety of our *KING*) to our everlasting diffamation and never dying reproach; *loquetur posteritas*. wheras you fondly pretexe for your justification, that they kepted not *Covenāts* here with you or *Capitulation*; This will not cover your nakednes, but your heels shall be found bare: for *Non faciendum malum, ut eveniat bonum*, we must not do evill, that good may come of it; far lesse, for an uncertaine *after-good*, commit a certain present evill. Is not our whole duty we owe our *KING*, borne upon us by *Negatives*? Now as the Schoolmen teach us here, *Negative precepts* or *Cōmands* bind and oblige as *ad semper*, so *pro semper*, as to all times, so for all times, Nay, & doth not the *Scripture* bind up the whole man and the whole of man here, *totum hominem, et totum hominis*, tongue, hand & thought, so that albeit *cogitationis poenam nemo patiatur in foro soli, in foro populi* it goeth not unpunished, so that it is not safe for us to curse the *King*, no not in our thought Eccl. 10. 20. and it is worthy our best and narrowest remark, who shall stand the discovers or revealers

dealers hereof, for a bird of the ayre shall carry the voice, and that which hath wings shall tell the matter. May not this strick us with feare & terrour, to prove deficient in our bonden duty to our Sacred and dread SOVERAIGN? As we reply to Papists going about to justify their Idolatry, averring that they set up Images, *non ad cultum, sed ad usum historicum*; That it is better and safer *lapidem offendiculi è via consulari tollere, quàm ponere*, with whatsoever Cautions or Caveats over the head of it: so may I here; It had proven better & safer, to have kepted our LORD the KING and capitulated with them, then upon the surrendering of Him into their hands, to trust to their after-Capitulation. Do not your Ministry discover both your & their own Skirts, whereas from Chayre they make bold to attest God, how evill yee stand acquitted for your Loyaltie and good service done them, which hath proven disloyaltie and bad service to your Supream LORD of Heaven, and His Deputy upon earth.

It is a received MAXIME; *Quod quis per alium facit, hoc per se meritè facere videtur*, yea, & there is another to the same purpose, *Quod quis non vetat, cū potest, quod vetare tenetur, is jubet*. Thus I see not how you can stand free of the crying blond-guilt of your Sacred SOVERAIGN. Do not, I pray you, S. Ambrose yea, and Gregory too, averre; *Non carere scrupulo societatis occulto, ubi quis manifesto sceleri desinit obviare*. I dare be bold to averre, That unsoundnes of Doctrine hath done no lesse harm, then the Sword of Persecution throughout the whole bussines. As is recorded of ARIUS Heresie, That it did more hurt to the Church of God, then the ten blondie Persecutions. It fears me, That it may be truely said of our Church, for all the cryed up glorie of this great and glorious work of Reformation, That her works are not to be found perfect before God, as is said of the Church of Sardis, Revel. 3. 2. Nay, And that Christ hath not a few things against her, as is said of the Church of Pergamus, Revel. 2. 12.

14. I cannot understand upon what warrantable ground this can be goodly called a Principle, To deny fellow-subjects liber-
tie,

tie, to fight *pro patria, pro aris et focus*, for KING, and Kingdome, whereas Wise Solomon determines quite to the contrarie: for he shews that *In the multitude of people stands or consists the Kings honour*, as on the other hand, *In this defect or want His destruction*, Prov. 14. 28. The truth and smart whereof, wee have found by sad and dolefull experience. For *Closure*, Let me recommend both to State and Church, throughout this kingdome, *Mordicai* his healthfull advice to queene *Esther*; *For if thou altogether holdest thy peace at this time, then shall there Enlargement and deliverance arise to the Jews from another place, but thou and thy fathers house shall be destroyed*, Esther 4. 14. So *accomodate ad subjectum*, by accomodation to the subject or purpose in hand; If you shall prove deficient and wanting to repress, yea and redresse all formerly Disorders both in State and Church, and carefully repaire bygone slipps & misgivings, these shall prove but the bare and naked beginnings of greater *After-sorrows* and *Calamities*, and God shall not faile or prove wanting, to foresee and provide, for the good and well of His own *Zion*. As on the other hand, Queen *Esther* her practise in undertaking the *sute*, by taking her life, as it were, in her hand; *If I perish, I perish*, to your imitation; That so disrespecting, as it were, the quality of whatsoever opposers, and laying aside all *Panick-fears*, you would endeavour to break thorow all contrary *Letts* and thwarting *obstacles*: & make the peace of State and Church your chiefest joy & aime, and that so according to Christs prescription, you would at last, *Render to Caesar, the things that be Caesars, as to God, the things that are Gods*. Nay, & I would wish from mine heart, That as you have committed, by following *Achitophelian* counsell, a transcendent, exorbitant and unparelled *Transgression*, by surrendering up of your KING into the hands of His cruell & bloudie *Enemies*, yea, & whereas Hee came of His own accord under your wings to trust, whereby you have done what in you lay, to preclude and cut off all just hopes of all after *Reconciliation*. So now following the example of the *Aramits*, you would in all submission and out of a deep resentment of guilt and sorrow, stay and present
your

your selves to His Son, your Sacred and dread now SOVE-
RAIGN, with rops about your necks, relying on His *Mercies*-
nes; & you might yet expect some favourable *aspects* & *respects*:
for, *NOBILIS EST IRA LEONIS*, *parcere subjectis et de-*
bellare superbos; And sure I am, That He will account it His
no lesse glory, to succeed His Royall FATHER of Blessed
and never dying Memory, Who lived a *SAINT*, and dyed
a *MARTYRE*, in, and to His most rare and commendable
Christian *Vertues*, then in, and to His *Crownes*.

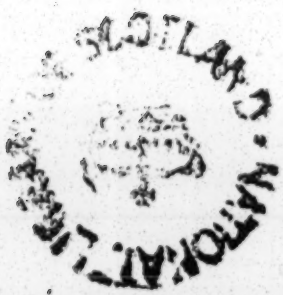
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